لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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Zahur 1356—August 1977

EDITOR

M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the false Religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brotherhood.

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The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to :

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Tahrik-i-Jadid, Rabwah, Pakistan.

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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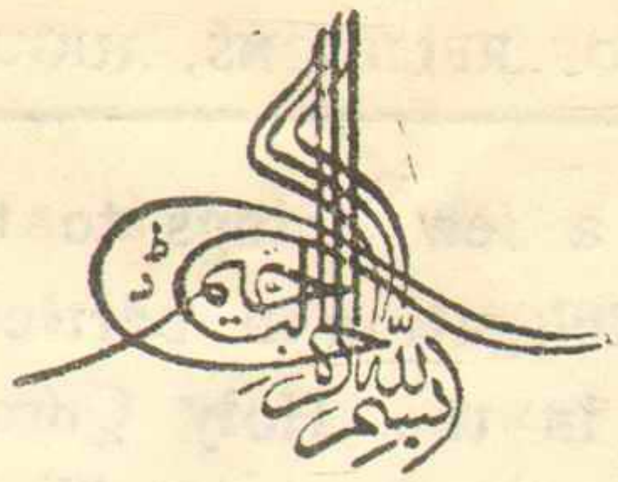

نحمدہٗ ونصلی علیٰ رسولہ الکریم

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RABWAH, PAKISTAN

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FRIDAY SERMON

by

Hazrat Mirza Nasir Ahmad Khalifatul Masih III

Delivered on January 9, 1977

It is only through the grace and bounty of God Almighty that Ahmadiyya Community has now spread almost in the whole of the world. For the last three years delegations from different countries come to attend the annual Gathering; some coming from five thousand miles and some others from ten thousand miles. These friends come to the headquarters travelling long distances. God grants them the will and the oppurtunity to come here and hear about religion and renew their faith and go back and tend to the moral and spiritual training of their respective countries more enthuiastically than before.

The largest delegation on last annual Gathering came from America. It comprised of forty-one men and women. These friends are going back today. As they should start soon after the Juma prayers, for their sake, I shall try to shorten my *Khutba*.

I wish to talk of a few things to the whole community in general and to this delegation in particular.

Firstly: God says in the Holy Quran that to believe in رب العالمين is a must i.e. to believe in Allah Who is Lord of all the worlds and possesses all other Divine Attributes: Who is without any fault or shortcoming and is devoid of all weakness and blemish. But a mere claim to have faith in Lord of all the worlds is not enough. He says:

ان الذين قالوا ربنا الله ثم استقاموا

The claim to believe must be sustained by steadfastness. In this noble verse, we are told the paradise promised to those who believe in Allah Almighty can be obtained by them only when they show steadfastness alongwith their faith. The word استقامت (which we have translated as steadfastness) means to tread with a firm step the straight paths designed by Lord of all the worlds for the progress of humanity. No earthly power or trial should cause man to go astray from that straight path. In short, our God is Lord of all the worlds. If we believe in Him and follow the straight path designed by Him, we are promised to be given that paradise which is mentioned in detail in the Holy Quran. Its description can be found in the traditions of the Holy Prophet of Islam. There are also its descriptions by those divines of the *Umma* who sacrificed themselves for him, peace be upon him.

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So, to proclaim Allah is Our Lord, Allah is our Lord is also necessary and to follow on the straight path designed by that Lord is also necessary. In that case, God again promises:

> 'I shall grant you a paradise in this world and you shall also inherit another, eternal paradise after your death'.

The second thing about which I wish to talk to you briefly is that paths leading to Allah are one thing and paths leading to the world another. The quality of honour man

obtains from Allah is of a different type and the quality of worldly honours, distributed by men among themselves is of a different nature. The worldly people, many a time, for the sake of worldly honours, stop short of harboruing fear of Allah. As God says in the Holy Quran:

و اذا قيل له اتق الله اخذته العزة بالاثم

'When it is said to him do not look forward to worldly honours that you have distributed among yourselves; do not love them and bind your hearts to them, instead, fear God and come under the protection of God, Who is the fountain of all honours. Seek all honours from Him alone, he does not attend to this advice but the worldly honours and his longing for the worldly honours incites such a man to sin and lead him away from the paths of God.'

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God says:

فحسبه جهنم

'he shall burn in the fire of Divine wrath'

The third thing to which I want to draw the attention of the Community is that while it is true that God has repeatedly advised us to save ourselves from Divine wrath and anger, it is also true that the same advice is given to us regarding those who are related to us in any way. It is said:

قوا انفسكم و اهليكم

'Save yourselves and your families'.

There is no doubt that the order to save oneself is much more emphasized in the Holy Quran as it is said:

لا يضركم من ضل اذا اهتديتم

'He who goes astray cannot harm you if you yourselves are rightly guided'.

If your parents or your sons and daughters go astray but you yourself keep to the straight path then their going astray would not harm you in any way because it concerns them alone. So think of yourself.

Everyone, man or woman, should think of saving himself from the wrath God. This is a basic commandment laid down for us. But alongwith this we are also advised :

تعاونوا على البر و التقوى

'we should co-operate with one another in good deeds and assist and help one another in attaining to *Taqwa*.'

We are told :

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يا ايها الذين آمنوا ادخلوا فى السلم كافة

Islam has established an ideal society, so all of you, without exception, should try to enter it; and by taking care of one another, by helping and assisting one another and by making your environment free of all impurity, vice and sin, create such circumstances that none remains outside this society.

The fourth thing, I would like to say, concerns those who are outside the ideal society of Islam. We find four groups of people in this world.

One: The group of those people who, by rendering great sacrifices in the path of God, attain to His love. Yet in spite of the fact that they possess love of God, they go on praying as long as they live:

'please God, let it not happen that our negligences may lead us away from You even after attaining to Your nearness and thus deprive us of the end of the righteous.

The second group consists of people who have not yet reached this spiritual stage. They are weak and are yet under-training. But this group always tries to march onward in the vast fields of *Taqwa* and in fulfilling its responsibilities in the

path of God. These are people who co-operate with their brethren in good deeds and their brothers co-operate with them. And side by side, they march on. And when God wills He includes them in the group of His sincere and chosen servants, the group already chosen for its devotion.

The third group is of those weak persons in whose hearts is a disease. As God says:

فی قلوبهم مرض

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But they try their best to get this disease cured. This is, in fact, the second section of the group of weak and under training people. For them it is more difficult to follow the paths of spiritual progress than the people of the first section of this group. Because when they happen to be in the company of those diseased like themselves, they are influenced by them. And when they are in the company of true believers, they are influeneed by their spiritual qualities and are inclined to try for their own betterment. These people are not so progressed in their spiritual endeavours so as to be included in the first section of the spiritual trainees with whom the angels of God also pray that they may attain to the high station before their death and have the end of the righteous. But nor can we call them hypocrites, because as yet their disease has not so advanced as to be called hypocricy. The Holy Quran, while mentioning the hypocrites in the beginning of Sura Al-Baqarah, has said:

فی قلوبهم مرض

but has added: فزادهم الله مرضا

'God has increased them in their disease'.

While in other verses of the Quran it is simply stated that there is a disease in their hearts.

The fourth group is of those people whose hearts are

diseased. Moroever they are guilty of committing such deeds as a result of which God increases them in their disease and hypocrisy and their future becomes more evil and more horrible than their past and causes them to go further away from God Almighty.

Now I will tell my American brothers that among the Pakistani Ahmadies that you see in America, people belonging to all these four groups are found. So you should not think that because they are Pakistani Ahmadies they are models for you. In them there are people who are no doubt models for you. May Allah increase them in their truth, steadfastness and loyalty and may manifestations of Divine love descend on them more and more. May they become models for you and among you also a group of people may be born who are a model for them. In this manner, may we attain to our object of achieving success in our great campaign of making the whole of mankind a single *Umma*, the object for which the Promised Messiah was sent. But as there are weak and under-training Ahmadies among the Americans, there are also weak Ahmadies among the Pakistanis living in America. They belong to the second group about whom I have told you that they are always aware of their weaknesses and they always try that Allah may cure them. Their brothers also : according to the injunction وتعاونوا على البر والتقوى co-operate with them in remedying their weaknesses, they assist them with their prayers and by keeping their trust in God Almighty, they are always hopeful that Allah shall hear their supplications and shall beautify their efforts and shall favour them with a look of love.

Similarly, there are those Pakistani Ahmadies in America in whose hearts there is a sickness yet we cannot call them hypocrites. About them I would say, it is the duty of those of you whom Allah has granted a larger portion of His love to try to remedy their faults. Let them spend more time in your company than the time they spend in the company of hypo-

crites, so that they may be able to better themselves.

In Pakistani Ahmadies there are certain people who are complete hypocrites. That is, those whom the Holy Quran calls hypocrites and whom it mentions with the group of hypocrites. There, also, are certain hypocrites with all their usual habits and mischievous machinations and their usual claims to be reformers. Of course we know them. But these hypocrites are not your guides and leaders. Nor are they models for you. You should pray that none of the American Ahmadies may fall a prey to the terrible disease of hypocrisy because of their bad company. You should also pray and plan it in such a way that their hypocritical actions may not cause weakness in the community. Similarly you should pray and plan it so that Allah may remove their hypocrisy and may cure them of this terrible and spiritually destroying disease, and may they be included among the pious servants of God. This is quite possible as we know it from Islamic history that even a chosen servant of God, after attaining nearness to Him, sometimes, as a result of his pride, adopts the paths that lead him away from Allah. Similarly, a hypocrite, in spite of his complete hypocrisy, may become inheritor of Allah's grace after the purification of his self. So far as as the hypocrites are concerned we should never despair. To try to correct them and pray for them is our responsitility. But to save ourselves from their evil influence is also necessary.

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Friends who are on duty with the American Delegation should tell what I have said to them. These things, however, concern the whole of the Community. It is our prayer that may Almighty Allah make the Community, in fact, the inheritor of that paradise whose inheritors are believers———those who proclaim Allah is our Lord ! Allah is our Lord ! and show steadfastness. This is the paradise so often mentioned in the Holy Quran. The glad tidings concerning it are so numerous that we cannot describe them fully nor can we properly express our thanks to

Allah for even that portion of it which we get. Nor do we find suitable words to thank Allah for all His favours. God accepts what little we may have to offer. He says I reward my pious servants ten times their due or twenty seven times their due. In different traditions an increasingly different proportion is mentioned. But there is no proportion in the eternal paradise promised in lieu of the limited life of this world. All the proportions go overboard. What remains is the Person of God and His graces! May God Almighty always keep the shadow of His mercy on us and may our path be not blocked by the evil of being away from Him!

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(Translated from Urdu)

LIGHT OF FAITH

Diary of Hazrat Hakim Maulvi Nur-ud-Din Khalifatul Masih I.

We were three companions, besides myself, there was one Maulvi Muhammad Mustafa; the third member of the party was Maulvi Allauddin. During the course of the journey, we first decided to choost one of us as the leader of the party whose instructions the rest should, keeping in view the real object of the enterprize, follow and obey. It was resolved to stay in one place for three years since this period was considered sufficiently long for acquiring profficiency in Arabic literature. It was further resolved to select a place abounding in Doctors of divinity so that facilities for learning different branches of studies should be within easy reach. Kandla lay on our way. On arrival there, I met a holy-looking and a very busy person, Maulvi Nurul Hassan by name. He invited me to stay there but I declined his offer as we had made up our minds to go to Rampur. I sincerely pray for Maulvi Nurul Hassan tor the kindness and warmth with which he emphasized that journey without a leader was not a very becoming affair. I wonder why Muslims have neglected this so much.

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In Rampur we put up in a small desolate mosque. At lunch time a girl brought us food. She was about 8 years old. After taking our meals, we went about the town in search for Ulema (Divines). In the evening the same girl brought us meals again. She served us food the following day too, both at noon and in the evening. On the third day, as she served the meals she said that her mother requested us to pray that her husband may be moved to take to her. I knew the name of this man. I went straight to him and with all the words and reasoning I could muster, I sermonized to him. The result was that he

immediately showed some consideration to his wife. I was profoundily grateful to God for this occasion of service

The same day, about sunset time as I was sauntering along a lane in the Punjabis' Quarter, I came accross one Hafiz Abdullah. He invited me to stay in his mosque. I told him that I was not alone and that we were a party of three. He stood responsible for all. I then told him that we were there to acquire knowledge and that we could therefore not afford to go round people's houses begging for food. He set my fears at rest. Then I explained to him that we would need books and teachers too. He offered to do his best. May Allah reward him. He stood by his pact for full one year. God bless him! Even on my second visit to Rampur, when I stayed for a year with Hakim Ali Hussain, Hafiz Abdullah and the people of the Punjabis' Quarter treated me with great kindness. I pray for them and their generations.

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During the first days of my arrival in Rampur, I was very much perturbed whether my previous studies would be of any use there and where I should make the start. That weighed heavily on my mind. The comrade at whose instance we come thither was so much disheartened, being mentally exercised severely, that contrary to his pledged word, he left Rampur and to our surprize without a word to us. We were now very lonely.

I used to mix with students frequently during these days. One day I found a large number of boys arguing among themselves. I deeply pondered the point they were debating. An answer came to my mind, and it seemed fully convincing to me. Weighing the question and the answer mentally, it occurred to me that if I won the day, my previous studies will have been amply justified. In the event of losing the point, I did not mind chosing the ablest of the boys as my teacher. In a loud voice I declared that I was prepared with an answer to the question. This provoked laughter among a number of students. But the Punjabi students ranged themselves on my side. They

proposed that they should first test whether I had understood the question or not. If I had, then the answer should be heard with due regard and attention since it was an open debate. Upon this the argument subsided a bit. I proposed that an authority on grammar should be appointed as the judge. They all agreed upon one learned grammarian, Maulvi Gnulam Nabi, as a reliabie authority on the subject. We all rose and went straight to him. I made up my mind to make him my teacher if he was such a highly learned personage. Maulvi Ghulam Nabi was an amiable grey-bearded and dignified person. I perceived a trace of scorn in his tone when he asked us the object of our visit. I stepped forward and said, "there is a question and an answer thereto. We want to make you the arbiter". He permitted us to sit down. On hearing the question and its answer from me he addressed me, "Maulviji!" (hearing this epithet of Maulviji for myself I was immensely satisfied that my previous labour had not gone in vain, while I had not studied Sharh-i-Jami and had read Alfia instead). 'This question is raised in Abdur Rahman, the marginal notes on Jami and also its answers are given there". He then explained the said answers. Both these were very unconvincing and the Maulvi declared them so. "And" he added, your answer is very much to the point. These fellows would have however never been convinced by you, had they not heard what is mentioned in the book. It appears this answer is of your own thinking". The Maulvi's speech pleased me very much and I made up my mind not to go through the course of books up to Jami. I consequently started taking lessons in Mulla Hasan, Mishkat, Asul Shashi, Sharah Viqaya and Maibzi from different teachers. Maibzi's study caused me great surprise, for, what I could not grasp was incomprehensible to my teachers too. The result was that I had the greatest possible contempt for the book. Here on return I feel so pained and wish that if Indian Muslims were to prescribe courses of studies after due deliberation and introduce a system of examination, with due regard to the secular and religious well being of the students,

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that will be a very real service to the community. The existence of a mushroom growth of separate institutions is a great handicap. The great difficulty I experienced was that no teacher would advise us as to the courses of study nor would the pupil have the courage to take initiative in selecting a book of his own free will, for the unfoldment of the faculties God had endowed him with. Unfortunately no training is imparted in higher moral conduct nor any stress laid on moral values. I say this as a result of my personal experience and painstaking efforts that during all this period, I found not one teacher who could be an exception to this.

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This pains me even now. I feel very much when I take a reintrospective glance how not one of our teachers cared to take notice of our words and deeds and our habits and manners. They never questioned even our beliefs. I cannot recollect having ever been invited to regulate our moral conduct while lessons in *Mishkat* proceeded.

Three things about Rampur deserve mention. One related to a holy person, Shah Abdur Razzak. I used to call at him often. For a while I became slack and visited him after an interval of a few days. He said, "Nuruddin! you came after a long time. Where have you been so long"? I pleaded, "Sir we students are too busy with our studies to get spare time. I am also to blame for a little slackness". He asked "Have you ever seen a butcher's shop?" "Yes, many times", said I.

"You must have noticed," he explained, "How he rubs one knife against the other when the weapons get blunt after cutting flesh. The fat that accumulates on the edges of knives is thus rasped off and the edges become keen again and he again starts hacking meat. Every now and then the butcher repeats the process of sharpening the knives by rubbing one against the other".

"Sir I have noticed all that but what are you driving at", I submitted. He said, "I grow slack a little and you neglectful a bit. When you come some of your lethargy is shaken

off and I also recover slightly. Thus we both buck up again. Therefore see me often. Don't keep away long".

His this advice has proved very useful to me and I have ever been anxious to avail myself of association with pious people. This is a great stimulant in shaking off lethargy of every description. Another strange episode about Rampur relates to a student who was a pal of mine. He became a little careless in studies. I inquired of him the reason. He said he was attracted towards a handsome youngster and that his heart remained ill at ease without his company but he cauld not get access to him and therefore his study suffered. After hearing his story, I got up and boldly went up to that gent. I took my friend along. I said to the young man, "Here is a friend of mine. He is very much taken to you. He cannot therefore manage to put his heart into his studies, while I dont want him to suffer in that respect, I therefore recomend his case to you. He will look you up at your shop every day late in the afternoon and remain there till sunset. You please grant this request at my insance". My boldness amazed this good-natured youngster very much. He said he would be welcome. The moral I drew is that anything taken up sincerely with unselfish intentions is sure to receive the blessing of God,

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The third thing deserving of mention relates to my intense love of books. An elderly Sayyed used to transcribe copies of books for me. He made substantial income in transcription. But all his earnings were invested in alchemy. He once proposed that if I could advance him a sum of Rs. ten, he would no more transcribe books and would pay me back my money. I asked him "Why you want the loan"? He said, 'I developed a mania for alchemy recipes since I was eighteen years old. I am higly experienced in this branch of science. Now I have got hold of the right formula. I will manufacture silver and pay you back your money". I gave him ten rupees. But for many days the Shah Sahib did not turn up. One day I went to the mosque where he offered prayers. He was

not to be seen in the mosque. I found the room in which he lived bolted. I called him out but there wos no answer from inside. I knocked or pushed the door—I can't recollect right now. Being rotten it yielded. The Shah Sahib was sitting up in bed. On seeing me he started. Addressing me he said, "I had tried the alchemy formula". As he uttered these words, he picked up an earthen pot. It contained some burnt stuff and some particles that glittered. He said, "It had almost turned into silver but I was a bit careless in not making the vessel properly airtight. Anyway I will transcribe the book for you this time but wont do that in future". There and then I began hating the mania for alchemy.

Sometime before this, while on way home from Rawalpindi, I said prayers in a mosque where I encountered a couple of men entangled in unravelling the meaning of a couplet from Sikaddar Nama. After saying my prayers, I decided the point disputed. They were both convinced. One of them came over to our place and started taking lessons. He used to stay and study at our house. He made good progress in Arabic. After some time his grandfather paid us a visit. We entertained the old man very generously. He was very grateful and said, "You have been very kind to us. You have made my grandson a learned man. In return for this I will teach you alchemy". I had very great affection for my father and would conceal nothing from him. I said to father, "We have no doubt done this boy a good turn. Now his grandfather is here and offered to teach me alchemy? What are your wishes in the matter?" He observed, "Tell the boys grandfather better give us a sum of ten thousand rupees. There is no need to learn the art of alchemy", I accordingly put it to the old man. Later his grandson said, "The fellow is a Thug". I thank God for savings me from this mania for alchemy. I have never at any time felt the slightest desire in my heart to experiment in this.

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Another episode which may perchance, be of some use

to someone relates to Mian Subhan Shah of Rampur. Once a very dear friend of mine went to see him and raised some religious points. Mian Subhan Shah treated it very lightly. My friend was a little bit outspoken. He stood up. Mian Sahib warned him, "You are saying goodbye but you will have to come back to me". He spat out an oath and said he would never visit him again. But when he returned to his place he felt a rope tussing around his neck forcefully and he was being drawn away against his will. He was reciting "Qul Auoozo" all the way but he was making for Subhan Shah's residence all the same. Then he prayed with pathetic fervour until the rope snapped and he returned home while he was half-way across. After a number of days he called at Subhan's place of his own free will. On seeing him, Subhan Shah asked him to clear out. He immediately quitted the premises with the remark, "After all I snapped your rope asunder".

This is one of the marvels of Rampur. In Rampur I learnt *Mishkat* from Hasan Shah, *Sharah Viqaya* from Maulvi Aziz-ullah Afghan, *Asul Shashi* and Maibzi from Maulvi Irshad Hussain, Mutanabbi from Mufti Sadullah, *Sudra* from Maulvi Abdul Ali, Mulleh Hassan and Hafiz Sadullah of Raiiyan (Punjab).

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An exceedingly strange thing happened when my friends advised me to study *Zawahid-i Salsa*. I enquired of them what particular branch of studies the works deal with. My query raised a storm of protests. This question benefitted me in a way. I had hesitation in reading these three books now; though subsequently I did go through Mir Zahid Risala Mir Zahid Mullah Jalal but with considerable repugnance. Once I was going along a lane with a large number of students when I met a neatly dressed gentleman of good address with a group of students accompanying him. As he saw me he enquired of me if my name was Nuruddin and whether I had some arguments with some people over *Zawahid-i-Salsa*. I said, "so it it happened sir". He patted me at the back and remarked,

"well done. I too am of the same opinion as you. Now if anyone remonstrate with you in the matter and you lose the argument, bring him up to me". He spoke to me in aeffctionate tones and said that what was taught in *Zawahid-i-Salsa* was no learning. On enquiries later I learnt that his name was Maulvi Hakim Abdul Karim. He stammered slightly.

I was nerly three years in Rampur. There are many remarkable experiences I had there but at the moment I chose to put on record a sign of Heavenly protection.

Maulvi Irshad Husain, an elderly gentleman, was my kinsman. I was a fellow-member of the Naqshbadiya school too, yet argumnt involving the spiritual status of Maulvi Muhammad Ismail Shahid often took place at his place. I used to do my utmost to discourage the tendency as our studies suffered on accont of it. My passive attitude however proved of little avail. One day the Maulvi Sahib asked, "You are so loud in the praise of Maulvi Muhammad Ismail and have so much faith in him. Have you ever set your eyes on him". I said I had not. He claimed that he stood much higher than him in learning. I replied" granted that you are far advanced in learning than him, is it not due to his magnetic influence then that I prefer him to you and for that matter to anybody else". This annoyed the Maulvi Sahib to no end. I used to go to him and take lessons in *Asul Shashi*. I opened my book and started reading it. After a while the Maulvi Sahib cooled down. There was a student Abdul Qadir Khan by name. He looked well off. In the locality where I used to lead prayers lived one Kallan Khan, a simple unlettered Muslim. One day Abdul Qadir Khan took Kallan Khan aside and said that the student who led the prayers was not deserving of any respect since his views were at variance with those of Maulvi Irshad Hussain on many doctrinal points. Kallan Khan protested that no student led prayers in their local mosque. Abdul Qadir Khan then described my identity and

name. Kallan Khan drew forth his sword and brandishing it before Abdul Qadir Khan announced, "Those law points are written here on the edge of the sword. If you are prepared to learn, I am here to teach you the same". Abdul Qadir Khan was a man of meak disposition. He took to heels and then himself related the whole story to me in the class room. I expected Kallan Khan too would speak to me about it but he never breathed a word though we used to meet every day. When many days had gone, I asked Kallan Khan if he had any word with Abdul Qadir Khan about me. Kallan Khan laughed and said "He was going to say something about you but held back. One word from him and I would have snapped his head off." "You should not do so. Had the report reached the Nawab Sahib you would have been in trouble". I advised. "No Sir," said he, "the whole of our colony would turn into shambles before anybody can touch you, no matter whether it is the Nawab Sahib or some one else". I have ever since held Kallan Khan in high esteem and regard this as an act of Divine grace.

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For my lessons I had to go very far at night or at noon. These night's vigils caused sleeplessness and I suffered from insomnia. I made enquiries there about some leading physician and theologian in India. In our local limitied circle only the name of Hakim Ali Hussain of Lucknow was mentioned. But all were unanimous in their opinion of him as lacking in curative success. Soon after I learnt that mostly T.B. or diabetic patients consulted him and a lower degree of success with such patients was certainly no fault of his.

Glimpses from the Life of the Holy Prophet of Islam

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Allah has described the frame of mind of the Holy Prophet as "بالمؤمنين رؤف رحيما" ; i.e. for the Believers his heart is full of love, full of kindness and the highest concern, the highest solicitude. He makes the grace and compassion of the Lord manifest for them. It is also to be remembered, here, that even if we keep apart, keep on one side, the spiritual benefits mankind has received from the Holy Prophet, his endeavours in the interests of mankind, on the physical plane is of the kind only parents can bring into play for the benefit of thir children. He fed them, while himself he remained hungry ; he bore the utmost hardships, so that his followers and other human beings should have rest and comfort ; he wept in prayer, that he should see them happy. We read in the *Hadith* that the Holy Prophet was full of the deepest concern over the lives and welfare of his followers. But he never let them see this concern. Abdullah bin Harith says he never saw anyone more frequently with a smile on his face than the Holy Prophet. His sense of care and anxiety over the troubles of his followers, over the perils to which they were constantly exposed, he kept safely bottled up in his mind. When he came among them, he always had a pleasant smile. He planned for their welfare, their safety ; and their comfort in life ; he also washed them and their clothes clean, as a mother does in the case of her children. On one occasion a Jew without known antecedants, sought his hospitality for the night. The Holy Prophet gave him food, and a bed to sleep on. Next morning, before he left, he eased himself on the bed where he had slept ; then he went away. When

the Holy Prophet saw the condition of the bed-clothes, he took it very quietly, and proceeded to wash the clothes. He was still engaged in the task, when some of his followers happened to see him, and they begged him to be allowed to finish the job. "Oh no", replied the Holy Prophet. "He was my guest, and I will not allow anyone to perform any service to my guest, which devolves on me as host." But it so happened that the man forgot to take his sword. When he came back for it, he saw the Holy Prophet washing the fouled bedclothes with his own hands. He became frightended, lest he should have to pay for the meannses he had shown to his host. But the Holy Prophet did not even scold him. Instead he apologised with great concern. Now this was too much even for this vile person. He was deeply moved by what he saw, and there and then he accepted Islam.

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The Holy Prophet was always engaged in one service or the other to fellow human beings ; calling them to God, purifying their minds, teaching them the noble principles of Islam. and working for their material welfare. He setteled disputes ; looked after widows and orphans ; sympathised with those who were sick, or suffering in some other way ; attended the funeral when some one passed away. There was a half witted woman who would catch hold of his hand and say, "I have some business with you, O Prophet of God". The Holy Prophet would say in reply "You have got my hand ; you can take me wherever like or ask me to do do for you whatever you want me to do". Such graciousness and love of the poor and the needy is a thing not found anywhere else.

Hazrat Ayesha relates that the Holy Prophet never allowed himself to remain un-occupied. He would bring home worn out clothes and shoes of poor people, to mend and repair them. When free of these tasks, he would stand in prayer. His Master, the Lord God, took full notice of these activities, and He would says: "Do not allow the concern, you feel over the hard life of the poor and

needy, to kill you" In the morning his wives and his companions would notice his feet swollen with standing for long hours ; his eyes swollen with weeping in prayer during the night. They would say : "O Prophet, is the Lord not pleased with you already, that you take so much trouble ? Are not your faults, and your human weaknesses forgiven ? Does not Allah make himself responsible for all your needs, of whatever kind ? Then why do you take on yourself these heavy burdens ? " "My dear friends", the Prophet replied, "Do you propose that I should not give thanks to God for the countless favours He showers on me" ?

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In short the Holy Prophets's life, during the day and night presents a wonderful picture of the way he forms the common chord of two arches. During the silent watches of the night, Allah appreciated the sacrifices he made in the interests of mankind ; and during the day his people saw with their own eyes how he spent his nights praying for their safety and welfare. An example of such Intercession is not to be found in the life of any other human being.

It is not possible that anyone should be able to enumerate all the instances of compassion and love for his people, for all mankind, which comprise the life of the Holy Prophet. It is not possible for anyone to count the instances of *ehsan* in his life. In fact he was *ehsan* personafied. What *ehsan* is there which he has not showered on us? What is it he has not bestowed on us? What benefit is it which he has witheld? He is the benefactor of all mankind. His love and solicitude was not confined to any one people, one nation, of one locality, one person, or one occasion. He taught and trained us to live as human beings, as distinct from the lower brutes, and the wild animals. He taught us the meaning of the absolute Unity of God, which is the essence of all truth, the soul of every religious thought and deed. He taught us to throw ourselves prostrate

before the Lord God. With living Signs, he showed us a Living God. He taught us the *Sharriah*. He explained to us the wisdom which lies at the root of every commandment of the *Sharriah*. To live on the *Sharriah* is by no means an easy task. He has bred in us the power and strength of character needed to do so. Allah says "Indeed, We have made living on the *Sharriah* easy for you", as taught by the kind and compassionate Prophet—made easy by the wonderful way in which the Holy Prophet taught it to his disciples; and made easy, secondly, because the Prophet showed us all, in terms of his own life, how the *Sharriah* was to be brought into practice. In short, he purified our hearts, and he showed us the ways to reach the Lord God.

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For us, who can be more compassionate than our benefactor, who has saved us from the fire, and shown us the way to salvation (Al-i Imran, 103)?

Who can be more kind and compassionate than the Prophet to whose followers has gone forth the promise from God, that in case they adopted *taqwa* as their way in life, He would send on them the Holy Ghost, to help them in their troubles, and to save them from inequity and sin. (Anfal)?

Who can be more gentle and kind, more compassionate than the one whose followers have been given a guarantee that Allah would Himself purity them (Sura Muhammad)! Who can better become the Sign of the grace and mercy of God, than the one to whose followers has gone forth the promise from the Lord that even though His mercy extends to all, in a special way, it would descend on the followers of this Prophet. Who, for his people, throws open the door to all good things; who forbids things really and truly harmful; who carries their heavy burdens; who liberates them from the chains of the Evil One (Sura A'raf). Who can love his people more than the one whose followers become the friend and the beloved of the Lord God? (Al-i-Imran).

Parents who take pains over the breeding and eudcation of their children only their children, turn out to be well bred and educated. Really it has been due to the pains the Holy Prophet took with his followers, that the Muslims have come to be called by God the best of all the people. The Holy Prophet is the Prophet whose companions became like brilliant stars in spiritual firmament.

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Thou being the best,
And the highest, among
All the Prophets,
We became the best people
Among all the people
On the surface of the earth:
If at all we have advanced,
It is only because
We have tried to follow
In thy footsteps.

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A Page from 'Discourses of Rumi'

The policeman is always in search of thieves to capture them, and the thieves are running away from him. It happens rarely indeed that a thief should be in search of a policeman, and want to capture the policeman and get him into his hands.

God most High said to Ba Yazid, 'What do you desire, Ba Yazid?' He answered, 'I desire not to desire'.

Now mortal man can be in one of two states: either he desires, or he does not desire. To be wholly without desire—that is not a human attribute for then a man has become empty of himself, and wholly ceased to be; for had he continued to be, that human attribute would have remained in him, to desire and not to desire. But God most High desired to perfect Ba Yazid and to make him a complete shaikh, so that thereafter a state should superevene in him wherein there was no room for dualty and separation and complete union and unity should prevail.

For all pains arise out of the fact that you desire something, and that is not attainable. When you no more desire, the pain no more remains.

Men are divided into various classes, and have different ranks on this Way. Some labour and strive to the end that what they desire in their hearts and thoughts they should not bring into action, That is within the scope of men. But that within the heart no itch of desire and thought should enter—that is not within the scope of man; only God's drawing can take that out of him.

> Say: "The truth has come, and falsehood has vanished away'.

'Enter, O believer, for thy light has extinguished My fire'. When the faith of the believer is perfect and true, he does what God does, whether it be himself or God drawing.

When it is stated that after Muhammad and the other

prophets, upon whom be peace, revelation is not sent down upon any others, the fact is that it is sent down only it is not called revelation. This is what the Prophet meant when he said, 'The believer sees with the Light of God.' When a man sees with God's Light he descries all things, the first and the last, the absent and the present; for how can anything be hidden from God's Light? If anything is hidden, then that is not God's Light. So the true meaning is revelation, even though they do not call it revelation.

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When 'Uthman, God be pleased with him, became caliph he went into the pulpit. The people waited to see what he would say. He kept silent and said nothing; he looked steadily at the people and caused a state of ecstasy to descend upon the people so that they had no power to go out, and knew not where one another were sitting. Not by a hundred preachings and sermons and predications would have such an excellent state been brought about in them; precious lessons were imparted to them and secrets were revealed, that could not have heen communicated by so much labour and preaching. To the end of the assembly he continued to look at them thus, saying not one word. When he desired to descend from the pulpit, he said, 'It is better for you to have a working Imam than a speaking Imam'.

What he said was the truth. If the purpose of speaking is to communicate instruction delicately and to effect a change of character, that had been accomplished without words many times better than might have been achieved by words. So what 'Uthman said was perfectly correct. To resume: with reference to his description of himself as a 'working' Imam, during the time he was in the pulpit he did not external 'work' such as might have been visible; he did not pray, he did not go on the pilgrimage, he did not give in alms, he did not commemorate God, he did not even pronounce the caliph's address. We therefore realise that 'work' and 'action' are dot confined to this form only; rather, these forms of

work are merely the form of that true 'work' which is of the soul.

The Prophet, God bless him and give him peace, said : 'My Companions are as stars. Whomsoever of them you follow, you will be guided aright'. When a man looks at a star and finds his way by it, the star does not speak any word to that man ; Yet by merely looking at the star the man knows the road from roadlessness and reaches his goal. In the same way it is possible that by merely looking at God's saints they exercise control over you ; without words, without questioning, without speech the purpose is achieved and you are brought to the goal of union.

So let who will regard me : my regard
Warns him who deems desire an easy thing.

In God's world there is nothing more difficult than enduring the ridiculous. Suppose for instance that you have read a certain book, corrected emended, and fully vocalised it. Then someone sitting beside you reads that book all wrongly. Can you endure that? No, it is impossible. If however you have not read the book, it makes no difference to you whether the other man reads it wrongly or reads it right, you cannot distinguish wrong from right. So enduring the ridiculous is a great discipline.

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The saints do not shirk discipline. The first discipline in their quest has been to slay the self and to eschew all desires and lusts. That is the 'greater struggle'. When they achieved and arrived and abode in the station of security, wrong and right became revealed to them. They know and see right from wrong. Still they are engaged in a great discipline ; for these mortals do all things wrongly, and they see this and endure it. For if they do not so, and speak out and declare those mortals to be wrong, not one person will stay before them or give them the Muslim salute. But God most High has bestowed on them a great and mighty power and capacity to endure : out of a hundred wrongnesses they mention one, so that it will not come difficult to the man. His

other wrongnesses they conceal ; indeed they praise him, saying, 'That wrong of yours is right,' so that by degrees they may expel from him these wrongnesses, one by one.

So, a teacher is teaching a child how to write. When he comes to writing a whole line, the child writes a line and shows it to the teacher. In the teacher's eyes that is all wrong and bad. The teacher speaks to the child kindly and cajolingly ; 'That is all very good, and you have written well. Bravo, bravo ! Only this letter you have written badly, this is how it ought to be. That letter too you have written badly'. The teacher calls bad a few letters out of that line, and shows the child how they ought to be written ; the rest he praises, so that the child may not lose heart. The child's weakness gathers strength from that approval, and so gradually he is taught and assisted on his way.

God most High willing, we are hopeful that God most High will grant the Amir realisation of his designs and of all that he has in his heart. Those good fortunes too which he has not in his heart, knowing not what thing that is so as to desire it—we hope that those too will be realised ; so that when he sees that, and those gifts of God come to him, he will be ashamed of these former wishes and desires. 'Such a thing lay before me. With the existence of such a fortune and such a grace, good gracious, how did I desire those things ?' So he will feel ashamed.

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That is called a 'gift' which does not enter the imagination of a man and does not pass by that way at all. For whatever passes into a man's imagination is the measure of ambition and the measure of his capacity. But God's gift is the measure of God's capacity. Therefore that is 'gift' which is worthy of God, not worthy of man's imagination. and ambition. 'What eye has not seen, neither ear heard, neither has it entered into the heart of a man' : what you expect of My bounty, that the eyes have seen and the ears have heard the like of it, and the like of it has been conceived in the hearts. But My bounty transcends all that. (Eng : A. J. ARBRY)

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